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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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THE AREA OF SOCIALISM.

SINCE commencing the publication of the AMERICAN SOCIALIST, we have received a large amount of excellent advice from outside friends respecting its conduct. Certain of our readers have constituted themselves a species of advisory council for our benefit, and kindly warn us of the shoals and quicksands that lie ahead, and point out to us the channel wherein navigation will be uninterrupted, and which will bring us safely into port. We have no manner of objection to this, provided it is done in a friendly and helpful spirit, and we wish to do entire justice to the efforts of all who are interested in our success. Considering, however, that our advisors do not always agree among themselves, we are obliged in many cases to assume a judicial attitude, and after hearing all sides, to shape our course according to the best wisdom which is vouchsafed us. We trust our friends will good-naturedly concede us this right, and not construe any deviation from their counsels on our part, as indicative of disrespect toward them, or non-appreciation of their interest in our work.

One thing which some of our critics have thought worthy of censure is, that we are not sufficiently exclusive in our selection of topics. "Your paper," they say, "is devoted to the advancement of Socialism, and you should confine yourselves to such subjects as have a direct bearing upon this object. We want to hear more about Communism, and coöperation, and the advantages of combination, and every thing of this kind. We can not see the connection between Socialism and politics, science, spiritualism, and general news," and some even add religion. One of our correspondents, in a late No. intimates that we fill our columns with such material, on account of a deficiency of socialistic matter; while others say that when they want to read about politics or science, or general intelligence of any kind they prefer to buy a daily paper, so that we may keep the pages of the SOCIALIST free from the secularizing influence of such subjects.

Now with all deference to our critics, we would respectfully suggest that our treatment of these topics has not been without a clear, and well-defined purpose. The truth is, we are not willing to concede that Socialism has nothing to do with these matters. On the contrary we claim that it is, or should be, the central point toward which all such things converge; and that hence every legitimate object of human aspiration comes within its supervision, as really as the questions connected with labor reform or the organization of coöperative societies. But to make this appear consistent, our counselors should enlarge their conception of what Socialism really is. The prevalent idea is, that it is a scheme for changing and improving the current organization of society. We maintain that it is all this, and a great deal more. We define Socialism as *a system which proposes to secure to mankind the largest possible amount of happiness, prosperity and individual improvement, both in this world and the world to come.* At least this is the kind of Socialism we advocate, and to which our paper is devoted.

If this comprehensive idea of the function of Socialism is once accepted, it will necessarily follow that no subject which in any way affects the well-being of the race, should be unnoticed by a journal having for its object to extend the area of Socialistic thought. Such a journal should be scientific, should be artistic, should be religious, political, spiritualistic—should be in short, any thing and every thing which will enable it to deal with all those interests which men cherish, and which affect the structure of society. This is our ideal of the character of a journal which shall be truly an exponent and representative of the great cause of Socialism, and this is our aim for the AMERICAN SOCIALIST. We acknowledge our deficiencies in many respects, confess that we are far below our ideal as yet, but insist that our future lies in the direction of expansion rather than contraction—of breadth instead of narrowness.

We ask all those who are interested in our work, not to think of it as a sectarian movement, having for its object to improve the condition of men in a technical and exclusive way. Our aspirations are at once higher and deeper. We expect to deal, on the one hand, with the spiritual forces which underlie and act upon the superficial structure we call society, and on the other hand, with all the outward manifestations which result from the operation of these forces. It may be said that this is a comprehensive programme, and it is truly so, for it embraces every thing between heaven and hell; and yet it is none too comprehensive for the future of Socialism. To construct for Socialism a platform less broad than this, would be to deprive it of a part of its legitimate business, and hence to restrict its activity as a motive power in this world. Will not our friends concede to us the right to carry out this programme, so far as in us lies, and give us their aid in the work?

GEOMETRICAL PROGRESS.

THE Evolutionists, who delight in such long periods, counting of man's career since the era of the cave bear and the woolly rhinoceros eight hundred thousand years, still give us rays of hope. If we have been inclined to reckon them among the dismal philosophers, we must admit that their philosophy is not entirely discouraging. In the "Outlines of Cosmic Philosophy, based on the Doctrine of Evolution," by John Fiske, the ablest expositor of this philosophy and doctrine in the United States, we find the following passage, which at least dispels some of the gloom that other utterances of the Evolutionists had cast over questions of social progress:

"The progress of mankind is like a geometrical progression. For a good while the repeated doubling produces quite unobtrusive results; but as we begin to reach the large numbers the increase suddenly becomes astonishing. Since the beginning of recorded history we have been moving among the large numbers, *and each decade now witnesses a greater amount of physical achievement than could have been witnessed in thousands of years among pre-glacial men.*"

This modification of the Evolution theory is exceedingly important, and deserves conspicuousness. It should be read in connection with all such statements as that we recently quoted from Herbert Spencer, comparing permanent changes in human nature and human institutions to the changes in the molecular arrangement of a crystal, which can only be effected by the infinitesimal modifications of millions of etherial waves; and in connection with all statements and speculations regarding progress and development which involve incomprehensible periods. We accept fully the idea that the processes of preparation in their first stages are necessarily slow, only insisting that they acquire ultimately great velocity; and this is all admitted in the passage quoted above. It assumes that the doubling process has gone on so long that the present generation is living among high numbers; and it follows that each succeeding generation, each decade, will witness changes that would have required much longer periods in any division of the past. Consider the changes in human institutions which have taken place during the last century; then apply this doctrine of geometrical progress, and the vista it opens in the near future ought to satisfy the very sanguine.

COMMUNISM AMONG THE PILGRIMS.

IT is an interesting fact that Communism prevailed among our Pilgrim forefathers for a time after their landing at Plymouth. Bancroft says their "common property was equitably divided and agriculture established on the basis of private possession," between 1624 and 1626; but the following paragraph from Doyle's "History of the United States" (a recent English work reproduced in this country by Henry Holt & Co.), shows that Communism was only partly displaced at this time, and that it continued to be a principal cause of the prosperity of New England settlements:

"The process by which Plymouth grew was quite different from that which we have seen in Virginia. The settlers did not spread over a wide surface of country, living in solitary plantations, but formed townships. As their numbers increased and outgrew the original settlements, they moved off in bodies, each occupying an allotted portion of ground, *of which a part was held in common.* Thus there were no great estates as in Virginia, and all the towns, or, as we should rather call them, villages were within easy reach of one another. For some while they did not extend inland, but only along the coast, so that of the eight townships first formed, seven were by the sea. There were various causes for this difference between Virginia and Plymouth. One was that the Pilgrims made it a great point to worship frequently together, and so could not bear to be widely scattered. Another was that the Plymouth settlers were not like many of the Virginians, taken from the landed gentry, and so they had no special taste for large landed estates, even if they could have got them. *Moreover, at that time, among the English yeomen and cottagers much of the land was still held and farmed in common by villages,* so that the system of townships fell in with the home usages of the colonists." p. 67.

The words we have last italicized indicate that the Pilgrims, in their communistic agriculture, only followed a custom then quite prevalent in England; but that does not tell the whole story. Their common faith, common trials, common purposes, induced Communism of heart and life; and this must have modified all their institutions.

RALAHINE.

BY JESSE H. JONES.

II.

IN the previous article I have shown how Mr. Vandeleur organized his people. It was the middle of November, 1831, when all was ready and they set to work. In reading what follows it should be all the time borne in mind that Mr. Vandeleur was a true king, and Mr. Craig a true prime minister, and that they exerted themselves to the utmost to make the experiment succeed. And now to our narrative:

"It was only after the ballot of the whole population had been taken, and the members found that the committee of their own body had really the sole power of telling off the members to their several labors, * * * that they fully realized the important change which had been made in their relations to the land and its proprietor. The change wrought in themselves was at once seen. * * * From this moment suspicions gave way, and the affairs of the community worked harmoniously. * * * In less than two months the association was in complete working order, and the comfort,

real enjoyment, and comparative independence of every member, became a subject of honest pride and boast of the humblest of them and the wonder of all that part of Ireland.

"The committee * * * met every evening to arrange the labor for the following day. In doing this, attention was paid to the *feelings* of each individual, who was told off to certain duties," so that these should be as fit to their abilities and "as agreeable as possible." The work assigned to each member for the next day was written on a book slate opposite their number, and this slate was hung up every night in the public room, so that each member was apprised what would be his duties the following day. Changes required by the weather were directed by sub-committees, and recorded. All work done was copied upon a "large chore sheet, to be exposed during the whole of the following week upon the wall. * * * Usually all went to their occupations without a question being asked, a command given, or a complaint made."

"A book, called a 'Suggestion Book,' lay at all times in the committee-room, in which each adult member was invited and encouraged, whenever so disposed, to write, or have written any complaint he or she had to make, caution to give, improvement to propose, discovery made, etc. These entries were considered every evening by the committee, whose observations were written opposite to each, with reasons when required, for dissenting, if such were the case, from the propositions made. The contents of this book, from week to week, were read aloud by the secretary to the weekly meeting of the members; and it was found to be of great practical utility, both for the government of the Society and the improvement of the members. They felt that a reasonable attention was paid to their suggestions. The talents of each individual were brought out and made useful, and each member came to be respected and honored in proportion to his or her usefulness to others."

The problem of curing the lazy was altogether solved. "At first there were two or three fellows inclined to be idle. The committee knew their characters and appointed one to work between two industrious persons, at digging for instance; and he was obliged to keep up with them, or he became the subject of laughter and ridicule to the whole Society. This was what no man could stand. [This was substantially *criticism*]. By these means they were soon cured."

But "generally the error was in laboring too much and too long. Mr. Craig says, 'At harvest time the whole Society used voluntarily to work longer than the time specified, and I have seen the whole body, occasionally, at these seasons act with such energy and accomplish such great results by their united exertions, that each and all seemed as if fired by a wild enthusiastic determination to achieve some glorious enterprise—and that, too, without any additional stimulant being administered to them in the shape of extra pecuniary reward. Indeed, nothing but the deep interest they felt in the success of the Society, and the substantial benefits which they daily enjoyed could have produced such self-sacrificing devotion to the general interests, and which acted irresistibly, like an infection upon some of them, who would have held aloof if public opinion had not been too powerful.'"

Mr. Vandeleur "agreed at the outset to provide a store on the premises, which he would stock with goods, bought by him in large quantities at wholesale prices, and which should be sold to the members at what they cost to buy. This was a part of his contribution towards the success of the enterprise. It was also agreed that the members should be paid weekly in *labor notes*, which should be taken at this store the same as *gold*. 'The unit note was eight-pence, which represented' one-day's pay of an ordinary laborer in that locality. Below this were half, quarter, eighth and sixteenths-of-a-day-notes. Then there were day-and-a-half and three-day notes, representing one and two shillings. In due time this currency became preferred by some of the members to gold. They could get all things needful for a living at their own store with it; and they could not spend it at other stores for follies, such as whisky; and they began to be saving." Our author says:

"The establishment of a distinctive medium of exchange of this character had many advantages. It made the colony to a great extent independent of the ordinary currency. It enabled the members to spend the weekly advances made to them,—in anticipation of their respective share of the annual produce of the estate,—at the store in such articles of food, clothing, etc., as they desired, and which were kept there for sale; and, in addition, it had then two special advantages which it would be difficult to overrate, acting as they did so efficiently, yet so silently. First it regulated the expenditure of the members both as to the kind and quality of articles purchased, and the aggregate amount spent [they had to pay cash for every thing at the store]; thus unconsciously making them a sober and a thrifty people." And secondly, they could get no tobacco or intoxicants with it, and so could get them at all only with difficulty.

Concerning their domestic life I make the following extracts:

"Although the weekly drafts of the members for subsistence money were no more than the wages ordinarily paid in the neighborhood, and were at the time extremely low, the coöperative arrangements, not only in production, but in expenditure and consumption, gave the associates and their families a far greater command over the necessaries of life than they had ever before been accustomed to or hoped to enjoy, and brought them an amount of comfort even, which those who did not witness it would find difficulty in estimating."

"There was a common dining-hall thirty feet by fifteen, where the unmarried men, women and youths took all their meals; and the intention was ultimately to get all the married people to join them, so as to economize the labor and expense of separate fires for cooking, and the occupation of one woman in every cottage to prepare the meals for herself and husband. The children and infants had their meals supplied in the schoolhouse."

I have no doubt at all that all saving of expense gained by melting down families into one great company of eaters is a far greater loss in personal character. The autonomy of the family is essential to the preservation of Christian institutions, and the family table and family altar are the holy of holies of the family.

"The washing and cooking being done in proper places away from the dwellings [this can easily be done and the family autonomy be preserved], and the children taken care of in the schools, enabled married women to perform their day's labor for the society, and to keep their cottages clean and neat with very little labor."

As a fact, they introduced several labor-saving contrivances into their household apparatus, a reaper on their farm when there was none in all the region around, and these were all welcome, for the laborers got the chief benefit.

"In all respects females were upon terms of equality with males; they received the same education, they engaged in the same kinds of labor (but the easier parts were allotted to them); every means was adopted to remove or to lessen domestic drudgery, and the performance of such services belonged to the youths under seventeen. The wages of the wife made her independent of the husband for support, and the Society was the parent and amply provided for the education and wants of all the children. The wife, therefore, was a helpmate, companion, friend and equal, and not a servant, cypher, or slave to her husband, as in the present irrational state of society."

In short, the "New System," as it was called, was altogether one of the most remarkable social experiments that was ever undertaken, so far as I am aware, among the English-speaking peoples, and contained an extraordinary amount of theoretic truths accurately and skillfully applied to the case in hand. All the more important principles of coöperation in the management of landed estates were there sufficiently solved, so that any land-owner and tenantry who should be of a willing mind, could at once set about the practice of that happy way which is described in this book. Here was an estate from which poverty, discontent, vice, crime, every evil that curses society were all banished, and seemed likely to stay banished forever. Even sickness ceased from their midst; for we are told that while cholera and fever raged in the vicinity, not a case of sickness occurred during the two years the experiment was in progress.

I now come to the very painful part—the story of its breaking up. The Association had gone on for two years, growing in completeness, in productiveness, and in the esteem of all who knew of it. Ralahine had become a green isle in the desert of lawless violence that raged around, when, like a thunderbolt out of a clear sky its destruction came. Our author shall tell the story:

"This otherwise respectable and really amiable man was addicted to one damning vice, unknown till then to me, as to many others of his friends. This vice was gambling; in those days, alas! too common, though by no means so much so as in the days of the regency. It was at his club in Dublin, where he associated with men of the highest rank in the country, that Vandeleur indulged his fatal passion, and which in the end was pursued so madly, and led him to such excesses as to involve all he possessed. It would seem that he instantly realized his position, and that there was no hope of extrication; and to avoid the shame, opprobrium and disgrace which awaited him on all hands, those nearest and dearest not excepted, he resolved on instant flight. Taking advantage of a vessel then leaving for America, he passed over to that continent, as a land of refuge, and where so many unfortunates had preceded him. No certain tidings of him have ever reached me since.

"The blow came upon the happy little Community of coöperatives like a thunderbolt. Mr. Craig says, 'The way in which the people received the intelligence was painful and distressing in the extreme. Upon its confirmation, I heard women and stout men even, grieving piteously, and bewailing their loss as if the dearest friend or relative had been snatched from them by sudden death. The rooms occupied by myself and Mrs. Craig were over the cottages of two of the married members; and it was afflicting in the extreme to hear in the still of the night the wild wail as if for the dead. * * * I was intensely agonized when, at intervals in that ever-to-be-remembered night, the laborers would cry out in the depth of their sorrow: Ohone! ohone! Shahn Vandeleur! Why did you go from us? Ohone! Vandeleur, why did you leave us? The feeling produced in me had a serious effect on my health; and although only twenty-eight years of age, I arose next morning with many gray hairs.'"

The experiment had continued just two years, and besides all the good that had been wrought in the people, with the following material results:

"The buildings had been improved and extended, and the value of the farm-implements fully kept up. The land was in good heart, and *twenty acres* never before cultivated had been brought into a high degree of productiveness by spade cultivation. The rock which had been dug out was used in the construction of four new cottages. Other improvements also had been effected. But of what avail?"

The tenantry were thrown out of all they had done, so unjust was English law.

One noble act in this dark close deserves most honorable mention. Mr. Craig saw to it, though at some considerable expense to himself, that all the labor notes were redeemed at par, thus securing about £25, or $125 gold to the laborers.

No experiment of which I have ever read has given me more heart and hope for the final success of coöperation than this. The conviction that shirkers can be cured and made industrious, which the experiment at Ralahine has produced in me, is like a rock on which my feet are firmly planted. The perfect balance between the individual, the family and the general society, which would have been reached had the experience been carried through to its natural culmination, appears to me so clear, that I feel as assured that it will come as if it had come. "Coöperative Agriculture" is almost a Biblical book to me; and Ralahine is a prophecy of the New Jerusalem.

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST, AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

IX.

I AM fully sensible to the fact that my many reïterations on special points may prove wearisome to such as feel that the subject can be grasped in a single presentation. But experience has shown me the difficulty of impressing the general mind with abstract ideas. Indeed, I find even in the present instance (in spite of my much hammering complained of), that I have failed to make myself understood. When, for example, I speak of applying laws in the realms of the invisible and the abstract, I am at once assailed for declaring that "the Laws I believe in are beyond the reach of observation and experiment." Now, in view of such criticism, it is only fair to assume that the minds I am addressing require line upon line with the utmost simplicity of presentation; at least if I would obviate the glaring misapprehensions and absurd conclusions to which my articles have given rise.

I am aware also that this abstruse subject of laws must be uninteresting to most minds: first, because they are not accustomed to such an abstruse order of study, and second, because they do not appreciate the importance of laws as guides, and as standards of deduction. I, on the contrary, from a long study of sociology have become convinced that they are as absolutely essential in this field as is the law of Gravi-

tation in astronomy, and that without their aid it is utterly impossible to elaborate an exact Social Science. Laws are, so to speak, the intellectual tools and implements with which the mind must operate if it would arrive at certainty in this most complex of the Sciences.

When an engineer undertakes some vast industrial enterprise, like the boring of a Mt. Cenis Tunnel or the construction of the Suez Canal, he fully comprehends the necessity of powerful implements and machinery to effect his work. He knows that with his naked hands he can do nothing, that he must supplement them with great material instrumentalities. In like manner, in the scientific field, when great scientific investigations are to be made (which are really intellectual enterprises), the unaided reason of man, which with its individual speculations and theorizing can do nothing, must supplement itself with potent instrumentalities. These are Laws and the mode of using them.

What a gigantic instrumentality LaPlace and Leverrier wielded! the one to determine the secular variations of the moon, the other to discover the existence of an unknown planet.

It is in the belief that the same means and processes apply in the field of Social Science that I maintain, what I am sure no thinking mind will deny, that the laws governing in this realm (mental instrumentalities) must, as preliminary to successful investigation and elaboration, be discovered. This is as simple as the fact that men construct engines and prepare machinery before undertaking heavy industrial labors.

To those who believe otherwise; who think that by observation and experience, and by the speculation and theorizing of their own individual minds they can work out an exact Social Science and lay the foundation of the normal Social order, I have only to say, let them try! The result will prove the method.

No doubt the human race, by practical experiments, and in feeling its way by what we may term Social instinct, will make improvements in society and thus gradually arrive at a higher and better Social State. If this latter is the course to be pursued then humanity must work out its destiny by empirical means, and Science is unnecessary. But if the race has the intelligence to hasten progress by scientific calculation, then its only alternative is to discover the laws of Social organization and work under them.

Let us now pass to the consideration of the way in which laws are discovered. This will involve a brief examination of the two great methods of scientific research; namely, the Inductive and the Deductive, their relation to each other and their respective functions.

It is by the Inductive method that the mind accomplishes all its preliminary and preparatory labors and opens the way for the synthetic work of Deduction. It is by this method that the laws of which we have been speaking are discovered. It comprises three distinct processes and operations: First, the observation and study of facts and phenomena, the obtaining of requisite data from which to derive inferences and conclusions and arrive at a synthesis or generalization. Second, the verification of the law supposed to be discovered by applying it to widely different spheres of phenomena, when, if it explains all, its validity is established. The law of Gravitation, for example, was tested for a century in all branches of planetary movement, and was found to explain every phenomenon. The third and last process, when the law is discovered and verified, is to determine the means and mode, or what may be called the ART, of using and applying it. This art consists of two branches: A system of Scientific Analogy, or the science of Comparison universalized, and thus rendered applicable to all departments as it now is to comparative anatomy and physiology; and a Body of Axioms of a universal scope, embracing the fundamental principles on which all operations in creation are based. An illustration of the mode in which the mind operates in discovering Laws is furnished by Newton in his great elaboration of the Law of Gravity. Popular tradition has it that the fall of an apple first led him to reflect on the problem. But that is no doubt erroneous. Voltaire, who visited England some years after the death of the great astronomer, consulted his niece on the subject and obtained from her some information that is probably nearer the truth. It appears that, in reflecting on the fall of bodies to the earth, Newton said to himself: "If a stone is taken to the top of the highest tower it will fall. If taken to the top of the highest mountain it will still fall. It will fall, in fact, from any height." Then going from the known to the unknown his power of comparison enabled him to seize the idea that the moon must likewise tend to fall to the earth. In studying this hypothesis he saw that in its movement around the earth the moon would naturally fly off if controlled by the centrifugal force alone. Its movement in a curve therefore is equivalent to a fall, as is the case with the cannon ball in flight. Seeing from this that the earth was constantly attracting the moon, he comprehended that the degree of deviation of the curve from the straight line in a given time would indicate the amount of the fall. Basing his calculations on the then supposed size of the earth they failed, and in despair he laid them aside. It was not until fifteen years later, when a new measurement of the earth was made correcting the old, that he resumed his investigations, and to his great joy found that his calculations agreed with the facts. He found that the moon, in describing its curve, deviated from a straight line at the rate of thirteen feet per minute, which determined the amount of the fall.

Thus by the observation of facts, using them as data on which to reason, Newton drew his inferences and arrived at his conclusions. Thus, step by step, rising higher and higher, *through the Inductive method*, he finally reached his Supreme Generalization, the law. He had climbed to the top of the mountain and reached his goal. Once on its summit he was able to survey the surrounding region, an achievement impossible during the ascent. With the discovery of the law he came into possession of the method of Deduction, and with this powerful instrument explained the before impenetrable phenomena of the planetary movements, laying open the secrets of one great department of the universe which the Inductive method never could have accomplished.

To elucidate this subject still further we will take an illustration from mechanics. Men construct with their hands, and such tools as their hands can wield, a steam-engine. Piece by piece it is wrought out and put together, until the whole (a mechanical generalization) is formed. This is, so to speak, the Inductive process in mechanical construction. The engine once completed, its constructors are in possession of an instrumentality which furnishes them a power a million times greater than that of their naked hands. Through it they obtain control of one of the great forces in nature, and they have thus created a *mechanical synthesis* which confers upon them almost unlimited material power. This creation in the field of industry is analogous to the discovery of laws in that of science.

Using the first, man can exclaim: "I work with the forces of nature!" and since these, in final analysis, come from the sun, he can add: "The sun is my hands; I am strong in his strength!" Using the second, he can say: "I think with the thoughts of the Supreme Mind; I see in its light, I am wise in its wisdom."

In conclusion let me repeat: the human mind in the discovery of laws in all departments of the universe must pursue precisely the same course that Newton did. He furnishes, in his methods, both of discovery and application, the exact model to be followed. We climb the mountain-sides of science with Induction; we survey from its summit with Deduction.

I trust I have now made clear my position regarding the method of discovering laws;—that it is by Induction, not by intuition, speculation and abstract theorizing, which folly every critic, without exception, has attributed to me.

(To be continued).

"UTOPIA, OR THE HAPPY REPUBLIC."

"They have but few laws, and such is their constitution that they need not many. They do very much condemn other nations whose laws, together with the commentaries on them, swell up to so many volumes; for they think it an unreasonable thing to oblige men to obey a body of laws that are both of such a bulk and so dark that they can not be read or understood by every one of the subjects.

"They have no lawyers among them, for they consider them as a sort of people whose profession is to disguise matters as well as to wrest laws; and, therefore, they think it is much better that every man should plead his own cause, and trust it to the judge, as well as in other places the client does it to a counsellor. By this means they both cut off many delays and find out truth more certainly; for, after the parties have laid open the merits of their cause, without those artifices which lawyers are apt to suggest, the judge examines the whole matter, and supports the simplicity of such well-meaning persons whom otherwise crafty men would be sure to run down; and thus they avoid those evils which appear very remarkable among all those nations that labor under a vast load of laws. Every one of them is skilled in their law, for as it is a very short study, so the plainest meaning of which words are capable is always the sense of their laws. And they argue thus: all laws are promulgated for this end, that every man may know his duty; and, therefore, the plainest and most obvious sense of the words is that which must be put on them; since a more refined exposition can not be easily comprehended, and laws become thereby useless to the greater part of mankind who need most the direction of them: for to them it is all one not to make a law at all, and to couch it in such terms that, without a quick apprehension and much study, a man can not find out the true meaning of it; and the generality of mankind are both so dull and so much employed in their several trades, that they have neither the leisure nor the capacity requisite for such an inquiry.

"Some of their neighbors, who are masters of their own liberties, having long ago, by the assistance of the Utopians, shaken off the yoke of tyranny; and, being much taken with those virtues that they observe among them, have come to them, and desired that they would send magistrates among them to be their governors; some changing them every year, and others every five years. At the end of their government they bring them back to Utopia, with great expressions of honor and esteem, and carry away others to govern in their stead. In this they seem to have fallen upon a very good expedient for their own happiness and safety; for, since the good or ill condition of a nation depends so much upon their magistrates, they could not have made a better choice than by pitching on men whom no advantages can bias; for wealth is of no use to them, since they must go so soon back to their own country, and they, being strangers among them, are not engaged in any of their heats or animosities; and it is certain that, when public judicatories are swayed either by partial affections or by avarice, there must follow upon it a dissolution of all justice, which is the chief sinew of society.

"The Utopians call those nations that come and ask magistrates from them, *neighbors;* but they call those to whom they have been more particularly assisting, *friends.* And, whereas, all other nations are perpetually either making leagues or breaking them, they never enter into any alliance with any other state. They think leagues are useless things, and reckon that, if the common ties of human nature do not knit men together, the faith of promises will have no great effect on them: and they are the more confirmed in this by that which they see among the nations round about them, who are no strict observers of leagues and treaties. We know how religiously they are observed in Europe; more particularly where the Christian doctrine is received, among whom they are sacred and inviolable! Which is partly owing to the justice and goodness of the princes themselves, and partly to the reverence that they pay to the popes; who, as they are most religious observers of their own promises, so they exhort all other princes to perform theirs; and, when fainter methods do not prevail, they compel them to it by the severity of the pastoral censure; and think that it would be the most indecent thing possible, if men who are particularly designated by the title of *the Faithful* should not religiously keep the *faith* of their treaties. But in that new-found world, which is not more distant from us in situation than it is disagreeing from us in their manners and course of life, there is no trusting to leagues, even though they were made with all the pomp of the most sacred ceremonies that is possible. On the contrary, they are the sooner broken for that, some slight pretences being found in the words of the treaties, which are contrived in such ambiguous terms, and that on design, that they can never be so strictly bound but they will always find some loop-hole to escape at; and so they break both their leagues and their faith. And this is done with that impudence, that those very men who value themselves on having suggested these advices to their princes, would yet, with a haughty scorn, declaim against such craft, or, to speak plainer, such fraud and deceit, if they found private men make use of it in their bargains; and would readily say that they deserved to be hanged for it.

"By this means it is that all sort of justice passes in the world but for a low-spirited and vulgar virtue, which is far below the dignity of royal greatness. Or, at least, there are two sorts of justice set up. The one is mean, and creeps on the ground; and therefore becomes none but the baser sort of men, and so must be kept in severely by many restraints, that it may not break out beyond the bounds that are set to it. The other is the peculiar virtue of princes, which, as it is more majestic than that which becomes the rabble, so takes a freer compass; and lawful or unlawful are only measured by pleasure and interest. These practices among the princes that lie about Utopia, who make so little account of their faith, seem to be the reasons that determine them to engage in no confederacies; perhaps they would change their mind if they lived among us. But yet, though treaties were more religiously observed, they would still dislike the custom of making them; since the world has taken up a false maxim upon it, as if there were no tie of nature knitting one nation to another, that are only separated, perhaps, by a mountain or a river, and that all were born in a state of hostility, and so might lawfully do all that mischief to their neighbors, against which there is no provision made by treaties. And that, when treaties are made, they do not cut off the enmity, or restrain the license of preying upon one another, if, by the unskillfulness of wording them, there are not effectual provisos made against them. They, on the

other hand, judge that no man is to be esteemed our enemy that has never injured us; and that the partnership of the human nature that is among all men is instead of a league. And that kindness and good nature unite men more effectually and more forcibly than any agreements whatsoever; since thereby the engagements of men's hearts become stronger than any thing can be to which a few words can bind them."

(To be continued).

AMERICAN SOCIALIST.

THURSDAY, MARCH 29, 1877.

It is curious that the American Socialist should be just now the arena of a combat between two *French* Universologies—Fourierism and Comtism; one building its whole scheme on the laws of God which it professes to disclose; the other recognizing no God but humanity, and no laws except uniform sequences of events; but both sure of the ground on which they stand, and both sure of conquering the world by the infallible might of truth. The clash of two such almighties is calculated to make us, who run the machine on which they encounter, hold our breath and keep still; but we can not keep down an inclination to whisper our hope that after the collisions of all the Old World Philosophies, Young America will sum up and do the final Supreme Thinking. Nor can we forbear saying that the

PUGILISTIC STYLE

of inculcation, which threatens to show itself on both sides of the French controversy, is not to our taste. And furthermore we begin to fear that these profundities have not much to do with practical Socialism, and may overload our paper with indigestible matter. We wish we could convince these great *thinkers* that what is wanted now and first is great *doers*. They think we practical Communists are ahead of the times, but we think *they* are ahead of the times; and that what is wanted, before the great problems which they are disputing about can be thought out with any certainty, is a good strong outfit of Communistic Colleges, where Supreme Thinking can be done in right conditions. A man can't study landscape-gardening in a coal-hole.

NATIONAL PEACE AND GOOD-WILL.

By peculiar providences and remarkable events and circumstances, over which men had little controlling power, our nation is taking a new departure, and every thoughtful friend of human progress must rejoice that it betokens national unity and healthy prosperity, to a hitherto divided and distracted people. That more attention will be given to national progress, and less to mere party-strifes for place and spoils, seems to be the earnest prayer of the wise and true of all political faiths. Moreover, as there is a time for all things, is not the present the time for national repentance, national forgiveness, national reconciliation, and, above all, national charity, in the place of sectional hate and ill-will? Indeed, was there ever a time since the birth of this nation, when it needed the Pauline *afflatus*, *charity*, more than now?

As a nation have we not been driven to the very verge of dissolution by domestic contentions, prejudices and conflicting opinions on moral and social questions, causing a family quarrel that finally ended in the destruction of thousands of the nation's innocent children, as our young soldiers on both sides might well be called. And for such terrible carnage does not the administration of the higher-law government demand of us national contrition and deep humility? And can that be more sincerely manifested than by a spirit on all sides, of forgiveness and reconciliation? And has not our new President sounded the key-note for a permanent family settlement? And will not the lovers of harmony, peace, and national honor and prosperity, without distinction of race or party, unitedly respond to his beneficent policy?

Furthermore, it may be said that nations, as well as individuals, have their appointed work in this world of training and progress; and if we can read the logic of events with the slightest degree of accuracy, a leading function of the United States is that of *school-teacher*, and that too, in a deeper and broader sense than the phrase usually signifies. Here, for instance, are Africa's children who have been in our National School, so to speak, for a long period, while China, Japan, and others of the Eastern world have become voluntary patrons of our free institutions to a considerable extent. But the character of our school-drill given to these children of less favored climes, need not be discussed here. Suffice it to say, however, that Uncle Sam has hardly hardly yet discovered his destined occupation, and thus far has been more inclined to play the part of a pugilist, and *wallop* his pupils, particularly those of African descent, than to instruct them in arts, sciences, and religion. But it often happens that many well-meaning persons mistake their legitimate calling until late in life. This nation, however, at the age of a hundred years, is, comparatively speaking, but a well-developed youth, who scarcely has given a serious thought to his life-work already hinted at.

A nation may say of itself, when young, as a certain teacher said of himself, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." A beginning has certainly been made by our nation, of putting away childish things, as evidenced by growing sensibilities and manly self-control.

If we are correct in our hints of our nation's work, it may truly be said of her that she has a glorious future. For, not only our common schools will be every-where open and free to all nations, and tongues, and people; but Christianity, which finds here the right conditions, so far as our government is concerned, for developing its concrete communistic form of society.

Moreover, this nation, by much of its inherited blood, possesses a *progressive* disposition, and can not therefore be made to stand still and fossilize like nations in the old world. Besides, it may yet prove to be but the forerunner or John the Baptist to that heavenly kingdom on earth predicted by the prophet Daniel.

At all events there are no fixed, hereditary obstructions to a progressive government, for the simple reason that it is the creation and servant of the people. So if the people in the near or far off future, become good enough, and wise enough, to conquer their enemies by grace and truth instead of the sword, they may say to the government—"This standing army of 20,000 men is a relic of barbarism. We need it no longer. In its place let us have 10,000 evangelists, an army of working missionaries to go forth to save, and not to destroy men, and thus let the government support an army of saviors instead of an army of warriors." And thus equipped the nation will be terrible to all evil-doers.

G. C.

P. P. STEWART.

This man was an enthusiast—a hobby-rider if you please. He appears, in his "life-sketch," on three or four different nags, whipping up with all his might; but what is not so common as could be wished, he is not run away with every time and landed nowhere; he makes good journeys and accomplishes noble objects, on some of them at least. He was not an idealist like Fourier. He was a born Yankee, of the true Connecticut whittling genus. His mother was left a widow with six children and without property when he was very young, and she was obliged to send him at ten years of age away from home to live with her father in Vermont. He was reconciled to this change, we are told, because he knew there was plenty of nice pine timber in Vermont and he should have all he wanted to whittle.

Hobby No. 1.—*Economy—simple living;* not to lay up money, but to have wherewithal to be generous and do good. Not long after his conversion to religion, he went through an exercise of spirit about money which he called his "second conversion." He was convicted of the love of money in his heart, and thinking of Christ, how for our sakes he became poor, and went about doing good with not a place to lay his head, he was so affected as to abhor himself and repent in dust and ashes; and he made a vow, from that time forth as long as he lived, he would hold himself and every dollar he possessed in readiness to be employed or given up at Christ's call, which vow he seems to have honestly kept. As a specimen of his style of doing, when he started for the Choctaw Mission at the South, the American Board gave him seventy dollars for his traveling expenses, but he went on horseback with saddlebags, and spent only ten dollars, saving the rest for the Mission. He said of himself, "Nature made me a miser, but the grace of God made me love to give." He was always ready to divide his last loaf with God's poor, and he kept such an open house for travelers on Christian agencies of whatever kind, that it got the name of the "United States Hotel." He was wont to say that the salaries of all the missionaries in the world could be paid out of the waste from the tables and wardrobes of Christian people. One friend writes, "I never knew a man who demanded so few personal comforts, not to say indulgencies, for himself, and yet so freely gave to the comfort of others." Another writer ays: "I shall always remember his interpretation of 'who is my neighbor?' It is any body I can reach to administer aid to—whether here or in China, if only I can do him good." Replying to some one who asked his assistance in getting an education he says: "Out of the many that have received aid from us, few would consent to live as cheap, dress as plain and work as hard as my wife and I have done to get the money to give them."

Hobby No. 2.—A college based on the family arrangement and principle of self-support, or what is known as the Manual Labor System. This hobby carried him to indifferent success, as we saw in the last Socialist.

Hobby No. 3.—*The Co-education of the Sexes;* or a college in which the sexes should have equal privilege. This hobby carried him, on the contrary, to magnificent success. He saw his idea realized at Oberlin, and not only so, he saw many other colleges following the Oberlin pattern, and he saw a great revolution of public sentiment on this subject as the result of his individual enthusiasm. When not many years ago Harvard University appointed a committee to investigate the question of the admission of females to our higher institutions of learning, many of the facts and illustrations in their favorable report were taken from the papers of Pres. Fairchild of Oberlin. Of three hundred and seventy-seven Collegiate institutions in the United States, seventy-seven have adopted the "co-educational system" started by Mr. Stewart. Among them are the University of Michigan, University of Wisconsin, Iowa State University, and the Friend's College near Philadelphia. Though Mr. Stewart seems to have opposed Father Shipherd's "common property" scheme, he touched the borders of Communism riding on this co-education hobby. Of all there is promising in the new social order, the elevation of woman to equal privileges and immunities with the other sex, is perhaps the crown.

Hobby No. 4.—*P. P. Stewart's Stove.* He rode this hobby for the last thirty years of his life, and to what practical goal we need not say. His stove speaks for itself every-where, and many stoves by other names are only modifications of his principle. Prof. Nott of Union College, who was not only an eminent scholar and teacher but a successful stove inventor, is stated to have said after careful examination that "all there is of value in other stoves, is taken from the Stewart." In leaving the Missionary field and the cause of Educational Reform, and devoting so many years to the invention and perfection of his stove, Mr. Stewart's benevolence was satisfied by his thinking how much it would lighten the kitchen toil of women, and benefit the human race generally. He says, "I did not engage in the stove enterprise, to make money for myself, but to provide a boon that can not be reached by dollars and cents;" and though he estimated that ninety thousand of his stoves had been sold while he was in the manufacture, he died at last insolvent. He never took any caution to protect his patent from innovation, but talked freely with any body about his projected improvements, and was often the victim of grasping business men. He was so free from guile himself he did not suspect it in others. He formed several partnerships, but they were of short duration, his partners complaining that he embarrassed the business by his extreme generosity in trade. His care about the way his stoves were made was thoroughly disinterested. The workmanship must be perfect; the stoves must be durable, they must be fuel-saving, they must be labor-saving, whether he made money by them or not.

Mr. Stewart had one more hobby-horse which was rather scrubby in our opinion, *viz.*, Grahamism, or bran-bread and gruel without salt. He does not strike us so pleasantly riding on that. Perhaps we have a personal grudge. Several years ago our Community periodical published a Family Talk on the subject of Graham bread, in which this article of diet was repudiated, not for any natural property it has, but as an evil sacrament, bringing those who use it into communion with the principality of dyspepsia and legality, of which Graham was the incarnation. Mr. Stewart, who read our paper at that time sent back the number containing that article with the cross of an indignant pencil on every paragraph of the article, and a double cross on the most obnoxious.

Mrs. Stewart seems to have felt it necessary to insert a special "Note" after the account of his death, lest some persons who had been acquainted with his dietetic habits should think these habits had shortened his life, from which it would seem that we are not alone in thinking he had one fanatical streak, or to keep up our figure, one untoward hobby. We find him too good a man however to remember any thing against him now.

MORE CRITICISM OF BRISBANE.

New-York, March, 1877.

EDITOR AMERICAN SOCIALIST:—I must decline any further controversy with Mr. Albert Brisbane. I have a great respect for the noble ends he has kept in view from his youth upward. He believes that the kingdom of heaven is yet to be realized on this earth, and he is honestly trying to find the way to that better future for the race. It is hardly worth while for those who have the same goal in view to stop by the way and quarrel. Mr. Brisbane and many like him occupy the position of Moses on the Mount of Vision, who could see the promised land, but who was never to enter upon it, and who did not even know the way to get there.

Touching the subject matter of his letter I send you a note addressed to me by Mr. Henry Evans:

New-York, March 17, 1877.

DEAR SIR:—A few years ago Mr. Albert Brisbane delivered a lecture on Auguste Comte before the "New-York Liberal Club," on which occasion he stated that Comte had appropriated the conception of the "*Law of the three States*" from Turgot without acknowledgement, and furthermore that the name of Turgot did not occur in Comte's writings. The injustice and falsehood of both these statements was pointed out to Mr. Brisbane by myself and others at that time. Mr. Brisbane may find it essential to his peace and comfort to cherish a falsehood after his attention has been called to it, and continue to entertain convictions based on ignorance, and so long as he does so in silence he is welcome to all the pleasure he can derive from such conduct. But when he publicly brands an illustrious man (whose memory is dear to many) as a thief, then his conduct becomes amenable to public opinion. Mr. Brisbane, in a letter to the AMERICAN SOCIALIST, March 15, 1877, in reply to "*Positivist*," takes occasion to repeat the old stale slander about Comte stealing the ideas of Turgot and passing them off as his own. Mr. Brisbane says:

"Now 'Positivist' ought to know that the Law with which Comte sets out in his 'Positivist Philosophy,' and which he most frequently used, *viz.*, that of the three stages in universal development—*the Theological, the Metaphysical, and the Positive*—he took bodily and with scarcely any change of wording from Turgot, who wrote in the middle of the last century. If he affirms to the contrary, I will send you Turgot's version of his Law and your readers can judge. Comte gave Turgot no credit for it. I now leave 'Positivist' to defend himself and his Teacher."

What Mr. Brisbane's opinions about Comte may happen to be is a matter of very little consequence. He is not bound to adopt the views of Comte, or to study him, or even to read his works. Still less is he bound to publish deliberate falsehoods about him. If we turn to Comte we find him acknowledging his obligations to Turgot as follows:

"After Montesquieu the next great addition to Sociology (which is the term I may be allowed to invent to designate Social Physics) was made by Condorcet, proceeding on the views suggested by his illustrious friend Turgot. Turgot's suggestions with regard to the theory of the perfectibility of human nature were doubtless the basis of Condorcet's speculation exhibited in his Historical Sketch of the Progress of the Human Mind, in which the scientific conception of the social progression of the race was, for the first time, clearly and directly proposed, with a distinct assertion of its primary importance." [*Positive Philosophy, Vol.* 2, *p.* 58. *Harriet Martineau's Translation.*]

In the same volume, page 429, Comte again expresses his indebtedness to Turgot. And in the Positivist Calendar we find Turgot enrolled among the illustrious founders of modern politics. To those who are familiar with Positivism it is known that to be enrolled in the Calendar was regarded by Comte as the highest possible honor he could bestow. Let us turn to Mr. John Stuart Mill and hear what he has to say in regard to the honesty and integrity of Comte:

"While he (Comte) sets forth the historical succession of systems of belief and forms of political society, and places in the strongest light those imperfections in each which made it impossible that any of them should be final, this does not make him for a moment unjust to the men or the opinions of the past. He accords with generous recognition the gratitude due to all who, with whatever imperfections of doctrine or even of conduct, contributed materially to the work of human improvement. * * * His list of heroes and benefactors of mankind includes, not only every important name in the scientific movement from Thales to Fourier the mathematician, and Blainville the biologist, and in the æsthetic from Homer to Manzoni, but the most illustrious names in the annals of the various religions and philosophies, and the really great politicians in all states of society. * * * A more comprehensive, and, in the primitive sense of the term, more catholic sympathy and reverence towards real worth, and every kind of service to humanity, we have not met with in any thinker." [*Auguste Comte and Positivism, pp.* 104, 5 *and* 6. *Boston*, 1866.]

Such is the opinion of a great and illustrious thinker, who was by no means a eulogist of Comte; but he scorned to resort to the methods adopted by the class of critics to whom we fear Mr. Brisbane belongs, who pronounce judgment on another before reading his works. This scandalous practice has been exercised against Comte beyond all modern writers.

In conclusion permit me to say, I have no intention of taking part in the dispute between yourself and Mr. Brisbane, but being in possession of the facts above stated, I take the liberty of communicating them to you. I hope, however, Mr. Brisbane will redeem his promise to furnish Turgot's version of the "Law of the three States." I venture to suggest that unless he displays a keener insight into the nature of laws as stated by Turgot, than he has heretofore exhibited, I incline to the opinion that it is highly probable he is mistaken, or worse. Yours respectfully, HENRY EVANS.

Allow me, however, one observation on another topic. The word "altruism," about which you had something to say in your last issue, was invented by Auguste Comte. Herbert Spencer acknowledges his indebtedness to the great French thinker for the word, as one needed to express the new morality. The Christian law of love makes self the basis of our obligations to others, that is, "Do unto others as ye would that they should do unto you;" but Comte's "Altruism" is the highest conception of morality ever given to the world. It is to "Live for others" without any reference to self. I am pleased to see that the Editor of the SOCIALIST appreciates the significance of the term.* POSITIVIST.

*We hardly deserve this compliment, as our appreciation of the significance of the term *Altruism* was expressed by referring to the Christian law of love as its equivalent. We took it to mean "loving your neighbor as yourself," both in our article on the word, and in another last week under the caption "Why Ignored?" and said so. If it means something higher than this, it must be yet a technicality of Comtism. The dictionary does not give such a meaning to it, and we are confident it is not likely to be used extensively in this special sense. When we use it, we wish to be understood as meaning no more than what Christ enjoined in the golden rule.—ED. AM. SO.

ADVANTAGES OF COMMUNISM.

From Nordhoff's "Communistic Societies."

A COMMUNE has no blue Mondays, or idle periods whatever; every thing is systematized, and there is useful employment for all in all kinds of weather and at all seasons of the year. A Commune wastes no time in "going to town," for it has its own shops of all kinds. It totally abolishes the middle-man of every kind, and saves all the large percentage of gain on which the store-keepers live and grow rich elsewhere. It spends neither time nor money in dram-shops or other places of common resort. It secures by plain living and freedom from low cares, good health in all, and thus saves doctor's bills. It does not heed the changes in fashion, and thus saves time and strength to its women. Finally, the Communal life is so systematized that every thing is done well, at the right time, and thus comes another important saving of time and material. The Communal wood-house is always full of well-seasoned fire-wood: here is a saving of time and temper which almost every Western farmer's wife will appreciate.

If you consider well these different economies, it will cease to be surprising that Communistic Societies become wealthy; and this without severe or exhausting toil. The Zoarites acknowledge that they could not have paid for their land had they not formed themselves into a Commune; the Amana Inspirationists confess that they could not have maintained themselves near Buffalo had they not adopted the Communal system.

I have said nothing about the gain of the Commune by the thorough culture it is able and likely to give to land; its ability to command at any moment a large laboring force for an emergency, and its advantage in producing the best, and selling its surplus consequently at the highest market price. But these are not slight advantages. I should say that the reputation for honesty and for always selling a good article is worth to the Shakers, the Amana and the other Communes at least ten per cent. over their competitors.

On the moral side the gain is evidently great. In a society so intimately bound together, if there are slight tendencies to evil in any member they are checked and controlled by the prevailing public sentiment. The possibility of providing with ease and without the expenditure of money good training and education for children, is an immense advantage for the Commune over the individualist who is a farmer or mechanic in a new country. The social advantages are very great and evident. Finally, the effect of the communal life upon the character of the individual is good. Diversity of employments broadens the men's faculties. Ingenuity and mechanical dexterity are developed to a surprising degree in a Commune, as well as business skill. The constant necessity of living in intimate association with others, and taking into consideration their prejudices and weaknesses, makes the Communist somewhat a man of the world; teaches him self-restraint; gives him a liberal and tolerant spirit; makes him an amiable being. Why are *all* Communists remarkably cleanly? I imagine largely because filth or carelessness would be unendurable in so large a family, and because system and method are absolutely necessary to existence.

ABOUT THE RAPPITES.

[THE following account of the Rappites, as they were twenty years ago, has lain among our papers for half-a-dozen years. It gives many interesting details of their way of life, which will undoubtedly be new to most of our readers:]

W. Meriden, Conn., Feb. 9, 1871.

FRIEND LEONARD:—In looking over a paper published in 1856 I came across an account of the "Rappite Community" located in Beaver Co., Penn. Thinking it would interest you, I take the liberty of sending it.

"The Community or Society once numbered 800 souls, they are now less than 300. From one-third to one-half the houses are tenantless, neat, comfortable dwellings, both brick and frame, and voiceless as the grave. Elsewhere in the town all is still enough, indeed, at most hours of day or night, save for the strangers who come to relieve the quietude. After nine o'clock P. M. not a footfall is to be heard, save when a traveler drops in from the road, or a locomotive snorts by with its rattle and clatter. At six and a-half A. M. all who hope to eat breakfast must be ready to sit down at the hotel table. Those who are laggard will have a sound scolding most surely from 'Joseph' the worthy host, who occupies that troublesome post for his share of duty as a member of the Society, aided, as far as practicable, by 'David,' another excellent little fellow, who in addition to the duties of cutting tailor and barber for the whole Community, also helps Joseph at the tavern.

"The fashions do not vary much, however, and probably David has not an onerous post as tailor; but I observed with surprise that every grown male member of the Community is shaved, at least on Sabbath, though all, great or small, wear whiskers.

"The Community seems to be pretty evenly divided, male and female—the latter almost as hearty in appearance as the former. The Society, as you are aware, settled first at Old Harmony, Butler Co., in 1805. Finding themselves too far from navigable waters and markets, they removed thence about ten years afterwards to New Harmony, on the Wabash River, in Indiana. Here, owing to the unhealthy climate many died, and the Community moved again in 1824–25 to their present location, having remained at each of the former places about ten years, and here, to the present time, thirty odd years. George Rapp, their beloved leader from Germany, came here with them.

"He had adopted a son called Frederick, who also came to this place, and died before his adopted father. George Rapp died in the fall of 1847—then in his ninetieth year. He had preached more than fifty years; had led his people in all their wanderings, from Germany to their last "promised land" here; and when all was settled hopefully, the Community prospering beyond its most sanguine expectations, he prepared to lay down his shepherd's crook, and summoning his people around his window, in the yard of his dwelling, he thence delivered to them his last discourse; and though of so advanced an age, and on the grave's verge, his voice was yet strong enough to be heard for half a square. During the same week he died, and is buried, like all the rest, in the common lot, without even a hillock to show where he lies. Mr. R. L. Baker, a very able and worthy man, succeeded in the spiritual and temporal leadership of the Society. More recently M. Henrici, the very intelligent treasurer of the Society, has been appointed joint trustee with Mr. Baker.

"In the Society, as is known, there is a perfect equality in all respects. All are proprietors, all equal in rights and dignity, none are hirelings. The cook at the hotel, who for thirty odd years has occupied that post, David, the tailor, barber, etc., and all, of whatever occupation, stand alike respected. The people are all pleasant and kind, nothing of austerity about them—except on Sunday, and then they appeared truly plain, devout worshipers. We attended morning service in the nice, cool church yesterday. Mr. Baker led the services, with two old men sitting on either side of him in the pulpit. The choir had about twenty-four performers, male and female. Two pianos were in lieu of an organ: Miss Gertrude Rapp played one, and Mr. Henrici the other, the music rather monotonous, but fair. The services were—first, music, singing, etc., then prayer: then a chapter, sermon, singing, and prayer. For the first prayer all rose. During the succeeding service preacher and audience sat—in the last prayer leaning forward. On entering the church the men and women came in by different doors and took opposite sides of the house. On leaving, the men sat waiting till all the women had gone out and the coast was clear: then the preacher

led out, and the other males followed. We omitted to say that, at the close of each division of the service, the audience responded 'Amen' in what sounds exactly like a sharp, quick, gutteral 'ugh,' and rather startles at first. All the men wear blue clothing—all the women blue clothing, with silk caps of exactly the same make and material—as if moulded. The ceiling of the church is arched handsomely, and is also painted blue—bright blue. Blue is 'the rage' here, decidedly.

"I estimated pretty accurately the congregation at 225: the balance of the near 300 were confined at home by their vocations, or by age and infirmity. There are a few young people, and I even saw one infant child whose parents recently joined the Community, but the average age of the members is computed to be now over sixty, and some are over ninety: so that death must soon be busy thinning out their ranks. I observed very few tottering steps, but nine-tenths of the men are bald, and most of the others gray. The women look more fresh; some wear wigs.

"The evidences of decline and decay are painfully manifest, and teach a sad lesson of mortality. Count Leon took away about 300 of the original 800; others left at other times; death has reaped many; and less than 300 remain. The advance of age and decrease of numbers compel a curtailment of occupations. Silk manufacture is, therefore, abandoned. Cotton and woolen manufactures are confined now to the little winter work for their own wear: so of tanning and other employments. The museum was gone long ago; their music bands are no longer kept up; even in the harvest fields they must hire help, and reduce the amount of land in cultivation. They have fifty of the finest milch cows I ever saw, and even this spring Mr. Baker purchased a $500 bull, and eight or nine cows at $200 each, for improved stock; they have also the choicest varieties of Shanghai and other fowls in thousands; but of sheep, only 200 for mutton, none for wool; of hogs, about seventy-five, which are bought for fattening and killing alone each year, as they raise none; of horses, about fifty head for ploughing, etc. Every dumb animal is kindly tended—and neither man nor brute is over-tasked.

"The people feel independent, and care very little for accumulation at present, hence they labor regularly, but never hurridly, and the hotel is merely kept up as a matter of public accommodation. They own some 5,000 acres of land, worth say $100 per acre; add value of town buildings, money, stock, etc., they can not be worth less than $2,000,000, I believe. They are kind to the poor; a house is set apart for indigent travelers, where beds are furnished, and supper and breakfast are freely given to the wayfarer. They have also kindly received back several truants, who went abroad in former times, did badly, and returned like the prodigal son. The Society has some very active members yet; some very ingenious mechanics, too. They have, within a very few years, purchased pine land up the Alleghany, and have a saw-mill here, where all kinds of timber are sawed and sold to the neighborhood. They have a cider-mill and press, of home invention, which will turn out forty barrels of cider in a day. Grape, currant, and other wines are made in abundance, as also beer, and even whisky; but drunkenness is unknown among them. Tobacco is not used by a single individual in any way. On the whole, they are a happy and contented, and, I think, a really religious people."

Hoping you will feel paid for reading the above, and believing you will, if you have not read it before,

I remain truly yours, W. A. Butler.

CORRESPONDENCE.

Pontiac, Mich., March 21, 1877.

Editor American Socialist:—In your issue of the 15th you assume that while all mankind are steadily progressing towards altruistic conditions, many have already reached a stage of development fitting them to enter joint-stock organizations; others, coöperative companies; and still others, absolute Communism. Can not this development be greatly hastened by a free discussion of the inefficiencies of our present social and industrial system, and the great losses and giant wrongs connected with it?

For three years we have had a great many business failures; a great multitude of men and women out of employment, and exposed to the demoralizing influences growing out of such a condition; a still larger number working for reduced and insufficient wages; our prisons and workhouses filled with criminals; a great increase of rascality in one sphere or another; a growing hostility between labor and capital, gradually leading to class hatreds; and a cessation of civilizing and progressive influences among the great bulk of our population. Does not all this demonstrate that there is something wrong in our financial and industrial system? What should we say of a general that let his soldiers starve with full provision trains, and while fighting for existence turned out of the ranks thousands of his best fighting men?

Communes would furnish a remedy, but we are not prepared for it; and present conditions are not favorable to preparation, except by drawing attention to the fact that our existing cut-throat competive system has outlived its usefulness, and must be supplanted by something higher and better. We are certainly ready for some form of coöperation, because every mill and factory is in a degree coöperative, and hundreds of men and women work together for a common object.

We have a moneyed class that lend currency; a manufacturing and commercial class that borrow this currency for carrying on business; and a wages class dependent for work and bread on these other classes. Is there any need of these class divisions? Must not some of them be naturally antagonistic and hurtful to others? While our political system is republican, is not our social system eminently aristocratic as well as democratic? Did any democracy in government long withstand the assaults of aristocracy in society? Those who are "up" in the world sooner or later claim the "divine rights" accorded to wealth in all ages of the world.

While the middle and upper classes contain a great many religious and other reformers that are willing to reform the "lower classes,"—who certainly need it in a great many things—the whole community should learn that those same despised lower classes are agitating the question of getting rid of all the classes above them, and instituting a social and industrial republic in accordance with the political one. Most assuredly social aristocracy and democracy are coming into a conflict, destructive or otherwise as may happen. Labor has discovered that it is in abject serfdom to capital, and is determined to abolish this serfdom, and depend upon itself for work and bread. It has conceived the idea of bringing this about through national organized coöperation, furnished with government currency. It is openly advocating the idea of independence from the control of the capitalist, and organizing for this purpose. Instead of waiting ages for Communism, one form of it, comprised in national supervision of industries and an equitable adjustment of rewards for services, may be upon us before a dozen years. Changes soon take place where people are ripe for them.

Communism must come through steps, and community in industrial interests is surely a step in the right direction. J. F. Bray.

ROBERT OWEN.

The review of Robert Owen, in the Socialist of 15th inst., is truthful and good. It wakes up recollections of the past.

Owen acted his part—did his work—sowed the seeds of Socialism, for others to reap.

Shakers have a tradition that Owen's first idea of Community was derived from a traveler in America, who visited a Shaker Society.

Of his conversion to Spiritualism, I imagine I have some knowledge.

In Christendom is a class of Church and State Christians, of all denominations, who, with Constantine, hold the war spirit, using external force to effect internal piety—to make proselytes and suppress heresy. Owen, Paine, Jefferson, Hume, Franklin and others are of another class, theoretically infidel, to current theologies, but practically religious. If to visit the fatherless and widows in their affliction, be part and parcel of the genuine article, they were religious. In distributing, in four months, $34,000 among men out of employ, to enable them to keep the wolf from the door, who can say Robert Owen was irreligious.

Twice Robert Owen visited Mt. Lebanon. In his expressions of admiration, he was almost ecstatic, often exclaiming, as he passed from place to place, "This, this proves my principles !!"

What you say of a class of people who have been in Communities that broke up—of their being spoiled for individualism, never giving up their hope, nor relaxing their effort to find or create a permanent Community—is perfectly true.

After walking almost a thousand miles to join the Kendal Community, that dissolved in a few weeks after my arrival, I resolved to devote my life to indomitable effort for a Community.

Inclosed please find part of correspondence between me and Robert Owen—which, with the above, is at your service. Respectfully, F. W. Evans.

Mt. Lebanon, N. Y.

[The correspondence referred to by the Elder is interesting, but quite too long for our columns. Robert Owen's letter is dated at Sevenoaks, England, April 6, 1856. In it he discusses the sexual theory of the Shakers and points out to Elder Evans that "celibacy is not a law of God," and that "chastity is not celibacy." He further suggests to the Elder that the eighteen Shaker Communities, "are an excellent foundation and good practical preparation from which to advance and proceed to a very superior state of Communism of public property, marriage according to natural laws of affinity," etc. He closes with this sentence: "Were I a younger man than eighty-five years have made me, I would willingly join your societies, and endeavor to assist you *gradually* to change from what you are to what you might be—a shining light to the world."

Ed. Am. So.]

CRICKETING.

I have been having a game at, or rather with, a cricket, and want to tell my experience, as one always does when he wins. The *playing* though, I must confess, was on the other side; on mine it was a battle.

Now there are several kinds of cricket. There is the popular English game with bat, ball and wicket, in which you can choose your own time and stop when you please. With my game it was different, for my cricket would play only o'nights when I was either sleepy or in a thoughtful mood. Then there is a cricket, a low stool, on which to put the feet; but though I very much wanted to put my foot on this cricket, I couldn't. My cricket was a tramp, *Gryllus domesticus*, who had established himself behind the wood-work near my steam-coil, and with brazen, amorous* call was evidently intent on planting there a colony. Thus without warning was the quiet of my chamber, in the "stilly night," broken by the shrill, rasping noise of this intruder.

At first his play was timid, slight noises scaring him into silence; but his assurance grew rapidly. I tried to put up with the intrusion philosophically. I had endured the loud ticking of clocks, had hardened myself to the street-rattle of cities. I thought of "cricket on the hearth," that it "gives life to solitude," and that the natives of Africa, it is told, employ it to procure sleep, but I could not get reconciled to it. The play went on, rasp, rasp, file, file, harping away on his piercing instrument. I drew the quilt over my ears, fell asleep, awoke, and there he was shrilling away; and so on night after night, with a nocturnal and diuturnal persistence.

With a wire I probed his retreat, but with little success. I reflected that as noise was the strong point of his play, *I* would try it; so borrowing a hammer I rapped over his quarters. This promised a victory at first, but in a night or two he was back again ci-rick, ci-rick, as lively as ever. I pounded. Silence till I got settled in bed, then, ci-rick, ci-rick, again. I pounded harder; but with slight effect, indeed I thought he came to enjoy it, and perhaps considered my pounding as an encore. It was getting serious. I was afraid if I made any more noise my neighbors would want to pound me. I began to get provoked. Must I give up and let this noisy insect have it all his own way? Not without an effort. I remembered,

> "For every evil under the sun,
> There is a remedy or there is none:
> If there is one, seek and find it,
> If there is none, then never mind it."

So I composed myself and calmly set about searching for a remedy.

I bethought me that some odors are repulsive to insects, and I tried camphor and carbolic acid and turpentine until my room smelled like a drug-store. I feared that I should want to quit before the cricket did, for he was not at all disturbed. On the whole his spirits seemed to rise, and I began to suspect that his amorous songs had been successful, and that he was rejoicing over an increasing family. It was at this juncture that a friend advised "Use red pepper." Yes, I was ready to try any thing hot and pungent, and hunting up an instrument used for injecting an "Insect powder," and finding it partly full, concluded to use the powder first.

I waited till evening, after my cricket had fairly commenced his nightly song, and taking the instrument, gave a few puffs in the crevice as near the locality of the sound as possible. The effect was instant and decisive. In a minute his noise ceased. Two weeks have passed and the cricket has not been heard since the first dusting of the insect powder. Though the com-

*The chirping of these insects is said by entomologists to be the love-call of the male.

parison may seem strained, yet I feel as elated as though I had conquered a giant.

This is a victory for enlarged homes, for these insect pests always follow hot-water and steam pipes, which are among the first of the improvements to be introduced into such homes. One of my neighbors, whose room was near a sink which was supplied with hot and cold water, complained of the noise made by the crickets at night, and wished me to try and drive them away. So one evening I dusted the powder beneath the sink and in the cracks around it as well as I could. It was a favorite resort for the pests, a large chimney on one side and wainscoting at the back, affording many little hiding places. The crickets were shrilling away most noisily, but in less than two minutes they ceased. Then the cockroaches, *alias* "croton bugs," began to issue from their hiding-places and to run about in the most excited manner. Not another chirp was heard that night from that quarter, and in the morning dead cockroaches and crickets were scattered about the floor and sink. I applied the powder in the kitchen, where these insects are becoming very troublesome, and with like success.

This powder and its virtues should be universally known. "Isaacsens' Insect Powder" is its name, and it is certainly a valuable antidote for the insect evil. I had heard of it under the name of "Bed-bug powder," and had observed that house-keepers disagreed as to its merits. The inventor says that it "is not poisonous to man or beast;" but my experience confirms his claim that for two kinds of insects at least, "*It is sure pop.*"

H. E. H.

A LITERARY FAMILY.

Correspondence of the *Springfield Republican*.

Mrs. Croly, the "Jennie June" of the newspapers, has had a series of Sunday-evening receptions, which have brought together a great number of writers, artists and notable people. It would take too much of your valuable space to mention the names of the celebrities, and those who ought to be celebrities, who have attended them. And there will be something of regret when they end, next Sunday night. Mrs. Croly lives in a *bijou* of a house on 38th street, which is neatly furnished and so tastefully ornamented with pictures and articles of *virtu* that it would puzzle any one to tell exactly what there is in it that produces such an agreeable impression of comfort and refinement. She entertains pleasantly and without ostentation,—and seeing her there in her cozy home certainly no one would suspect that she is perhaps the most active and hard-working literary woman in New-York. She edits *Demorest's Monthly*, the last number of which has a capital article on "Our Boys" from her pen, —writes for one of the city dailies, and is the New-York correspondent of the *Baltimore American* and a California paper,—contributes occasionally to magazines, and furnishes the fashion correspondence for 28 papers in the United States. Besides all this work, she is president of Sorosis, and one of the most active workers in it, and she probably did more than any other to plan and originate the woman's congress. She is a pale-faced, earnest, nervous woman, who looks business, and, though full of kindness, is altogether too active and seriously engaged to waste herself in the mere sentimentalities of sympathy. Altogether a quite remarkable woman, with keen eye and a practiced judgment and hand that can turn almost equally well to any thing, a tact for versatility, and one of our best living illustrations of what a woman can do and be in this over-crowded world. Just now she is specially interested in securing the means of a college education to the young women of the city. She was one of the ladies to whose persistent knocking the doors of the New York university have been opened, and has a bright, beautiful daughter, who it is hoped will enjoy its rich advantages.

Mr. Croly is one of the editors of the *Graphic*, and one of the ablest men on the New-York press. But he has a chronic dislike of having his name mentioned in the newspapers, believes in self-suppression, enjoys the luxury of private "views," but is as full of notions and opinions as an egg with unhatched chicken. He has one of the most fertile and suggestive minds in the country, has special delight in dropping hints and insinuating ideas, takes to philosophy as a duck to a mill-pond, never spins yarns nor makes speeches, has hold of the telegraph wire that connects with the 20th century, and at the head of a great morning paper, with capital enough to give him the courage of his convictions, he would make a deep, broad mark.

We are indebted to the Housatonic Indians of Massachusetts for a knowledge of maple sugar and how to make it. In 1725 John Sergeant, who acted as missionary among these Indians, taught a school on week days and preached to his dusky audience on the Sabbath. But when Spring came the Indians forsook school and meeting and went off into the woods to make maple sugar. Sergeant followed them and learned the methods of their manufacture.

Two old friends in Milwaukee, and sympathizers in Socialism, respectively give one dollar each to the support of the AMERICAN SOCIALIST. Thanks, and good cheer to them from the spirit of Communism.

RECEIVED.

TEXAS AND PACIFIC RAILWAY.—Speech of Hon. Jas. W. Throckmorton, of Texas, in the House of Representatives, March 1, 1877. Together with the Report of the Hon. L. Q. C. Lamar, of Mississippi.

THE LIFE OF CHARLES FOURIER. By Ch. Pellarin, M. D. Second Edition, with an Appendix. Translated by Francis Geo. Shaw.—"*This admirable biography of Fourier contains a most excellent analysis, and lucid expositions of his various works.*" Complete in one volume. *With a fine portrait of Fourier and fac-simile of his handwriting.* 12mo, pp. 236, paper, $1.00. New-York: Dion Thomas, 16 New Church-St.

ITEMS OF NEWS.

HOME.

The muscle-men are engaged in wrestling just now.

Only sixpence a word for telegraphic news from Europe.

We have got pretty well down to the Lees in that Mormon business.

Tweed goes free on Thursday the 29th. He gave up $1,200,000.

Only two vacant consulates—and one of these is sure death. Pass it along.

Connecticut is also investigating the affairs of her Life Insurance Companies.

The performance of Wagner's operas in New-York has not called out any enthusiasm.

S. S. Jones ought to have kept away from Pike's pique; it was too steep for him.

The entomologists are going to do something with the cotton-worm and grasshoppers.

Who would be Dr. Mary Walker and get bounced around as she does? Why don't she go home?

The Niagara Suspension Bridge is reported safe for trains. The repairs needed were only trifling.

The President has invited the rival Governors of South Carolina to come to Washington and see him.

The Massachusetts folks are about to abolish the tax on mortgages as a relief to investors in real estate.

Don't even let the devil state his case: if you do he will beat you. All he needs is to make you hear him.

The sales of the United States 4½ per cent. bonds are about two-thirds in this country and one-third in Europe.

The President wears a 7¼ hat, but then he has a two-story head, and that is what will count in civil-service reform.

Hayes was talked of for the Presidency in the convention which nominated him for Governor of Ohio June 2, 1875.

The artists of this country are preparing for the Spring Exhibition of the National Academy of Design in New-York.

When a man is dead why don't he say so and keep still? That is what some folks are saying to William Lloyd Garrison.

The students of Columbia College are going to wear gowns. Let 'em. It is too late in the day to fight about any sort of clothes.

In the last 300 years there have been 146 Arctic Expeditions, and full 1000 books on the subject. So says Chief-Justice Daly.

Our Secretary of Legation to Mexico lately went up to the top of Orizaba, to "see the lay" of the Mexican question, we suppose.

The people of South Norwalk, Conn., are trying to enforce some very stringent Sunday laws. Better not if they care any thing about sympathy.

Eight tons of fresh California salmon were received in New-York on Friday last. A part of the lot was sent to England as an experiment.

Mr. and Mrs. Hayes are simple as ever on Sunday and go on foot to a "little church around the corner." It is Foundry Church now, and not the one General Grant attended.

Our John says it is a real comfort to feel that things are going well at Washington. He always knew that they were all right in heaven, but he had never felt sure about our country.

Mrs. Dr. Putnam Jacobi is our prize woman. She has just taken the Boylston prize at Harvard for the best essay on the "Rest of Woman." There were three hundred papers in competition.

The late J. Prescott Hall said that Audubon's "Birds of America" cost the author £27,000 and that he, Audubon, lost $25,000 by the venture. Some of the nobility of Europe took copies and forgot to pay for them. Put not your trust in princes.

Rents are still high in New-York: owing, first, to a scarcity of buildings in proportion to the population, and second, to the inexpugnable belief of the landlords that houses have been and are, and will continue to be, the very best kinds of property.

William Cullen Bryant and other prominent gentlemen are taking measures to build a home for the New-York soldiers who were disabled in the war. There are, it is estimated, 700 or 800 of them now living in county poor-houses, and there are 1,561 in hospitals outside of the State.

Oakey Hall, the mayor of New-York in Tweed's time, has put in a disappearance. No one has thought of looking in heaven for him, though many other places have been suggested.

The Pennsylvania Central found lately that its Australian mail for Great Britain would be just forty minutes too late in New-York for the Steamer Germania. So it cleared its track and gained an hour on its schedule time and thus dispatched its mail by the fastest steamer that sailed on that day.

The aggregate indebtedness of the eight Southern States, not including Georgia and Mississippi, is $195,000,000. A large part of this is about the same as repudiated. Tennessee and Virginia have been taking measures to acknowledge some part of their indebtedness and pay the annual interest. Hemiplegia is what ails the South side of our country.

Now we understand it—thought Hayes cabinet looked like Presidential mediums. Shurz is prophetic, any how. Soon after he came to America he visited Washington and was invited into the Senate. He wrote to his wife: "As I sat on the floor of the Senate and looked up at the ladies in the gallery, I felt sure that one day I should stand in that chamber speaking, and you would sit in the gallery listening to me." "Oh, Carl," said she, "how can you, who have not money enough to buy a pair of gloves, expect one day to be a Senator?

John D. Lee, the leader of the Mountain Meadow massacre of Sept 15, 1857, was taken to the scene of that outrage on the 23d inst., and shot according to law. One Philip Klinggensmith, who took part in the massacre, turned state's evidence. Lee was tried in July, 1875, but his jury failed to agree. He was tried again in September, 1876, and found guilty. The patient waiting of justice, and the taking of the wretch to the scene of his bloody crime, and there shooting him, go to make this affair a very theatrical piece of retribution. Before his death Lee made a full confession, in which he implicates Brigham Young and several of the officials of the Mormon Church. He was acting under orders he says, but that does not excuse him. He had no business to be under the orders of any bloody fanaticism. This affair will be a damper on Mormonism, and a decided check on all people who propose to cut our throats in the name of God.

FOREIGN.

Russia has been victualing Montenegro.

The protocol does not amount to much yet.

The Inman line will carry the British mails to New-York.

The Herzegovinians have begun their spring-work of insurrection.

The Prince and Princess of Wales are in Paris. He is on his way to Italy.

Who shall disarm first—Russia or Turkey? that is the question in European affairs.

The Atlantic Cable Companies have concluded to prey on the public and not on each other.

The Turkish Parliament met on the 19th inst., and will try to play at deliberation in the sight of all Europe.

A bill designating Leipsic as the seat of the Imperial Court was adopted in the Reichstag on the 21st inst.

The Turks are massing large bodies of troops in Erzeroum, to be prepared for the Russian army in the Caucasus.

Shakspeare's chair was sold in England lately for $225. The old folio edition of his plays of 1623 was sold at the same time for $805.

Prussia is doing some things to pacify the Papacy. Cardinal Hohenloe is spoken of as having some chance of being the next Pope.

The steamer *Great Eastern* is refitting in England. Her company has a balance of $40,000 but do not think it advisable to make any dividends.

There are now fifty journals published in Japan. They were started less than five years ago, and are printed on European paper and presses.

A Russian Committee at Moscow has sent $15,000 to the Consul-General at Ragusa to aid the refugees in case of a renewal of hostilities between Turkey and Montenegro.

The boat race between Oxford and Cambridge was rowed on Saturday and resulted in a dead heat, both crews crossing the line together. No need of an Electoral Commission there.

There are eight cities in France exclusive of Paris, which have a population of over 100,000 each. Their aggregate number of inhabitants is 1,524,400. Paris has 2,000,000 alone.

The Peruvians are about to drain their Cerro de Paseo silver mines by means of a tunnel. These mines have yielded $500,000,000, and will be restored to their productiveness it is hoped.

The Government of Nova Scotia has increased its expenditures from $609,256 in 1870 to $789,671 in 1876. The people of that Province are Scotchy and don't like any such extravagance.

"The English have it all in their own hands," says Ignatieff jauntily. But then Russia has an immense army close to Turkey, and keeps on "nagging" her. That is about the situation of the Oriental cause-of-religion system.

The hard times are world-wide. The industrial crisis is growing worse in Germany. There is actual famine impending in the Giant Mountains of Silesia. Government has been asked to begin public works in order to give employment to the poor.

It is a bad time for little kings. Leon VII., King of Armenia, died in a hospital at Milan last year, and his daughter, Princess Leonetta, has just married a working-mason. His Majesty, Orelie Antoine I., King of Patagonia, is dying in a pauper's hospital in Bordeaux, France.

Great reason for distress in Lyons, France. The silk-trade has been declining from 482,000,000 francs in 1871 to 296,000,000 francs in 1876. The cause of this decline is partly owing to Swiss, English and German competition, and to the loss of the American market.

Harriet Martineau may have been a very great woman considering that she was deaf and small and yellow and sickly in all her youthful days; but then she did not hasten the millennium any. She was too rough and atheistic for that. Her "Autobiography" is the book that is going just now.

According to the genealogical line which hangs up in the temple of Confucius at Koifu Heen, China, the late Duke Kung was the 74th lineal descendant from Confucius. The Duke was an independent nobleman ranking next to the Imperial family and having a grant of 166,659 acres of land attached to his hereditary title. He was short, crooked and sickly, and was, no doubt, in much need of philosophy.

The English are going to have Cleopatra's needle. Let them take her scissors too. And when they take the pyramids and a few other trifles, travelers won't have to worry themselves about Egypt. They can get out and go up to Jerusalem when the captain says:

"Ease her—stop her!
Any passengers for Joppa?"

The Captain-General of Cuba has given up the idea of levying a war-tax on the Germans resident in Havana. He is now demanding a contribution instead. The German Government will resent this cool evasion of an old treaty. How easy it is for us to sympathize with the Germans in this matter. That old Inquisition business hurt every thing Spanish, even the raisins when we come to think of them in that light.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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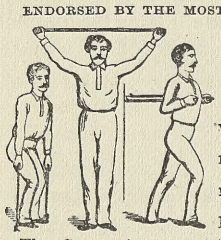

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